THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord."—JEREMIAH.

No. 3, Vol. XXIII. Saturday, January 19, 1861. Price One Penny.

REVIEW OF PAST AND PRESENT EVENTS.

That a great national crisis is at hand, which will at no very remote period burst forth simultaneously amongst the nations, few who have observed the signs of the times can doubt. Already have the events preparatory to that period to which they are fast hastening become deeply-seated upon the body politic of the nations, germinating all the elements of discord, dissolution, and decay. For the last two hundred years there appears to have been something like a running account kept with the nations, and which appears to have been postponed for the inhabitants of the last half of the nineteenth century for settlement. The political and religious *regimê* of our fathers has matured and ripened on our hands. They seem incapable of longer perpetuating peace and prosperity among their children. The balance-weight has been taken from the scales. The standard has become too short; it no longer meets or satisfies our wants. To change from the old beaten track, that the clamouring of the masses for reform may be gratified, is to hazard all upon an experiment. That some important and decisive measures must be taken to meet the present wants of the people and satisfy that restive spirit which is agitating them, has become apparent to the ruling classes. But all are in fear and doubt as to what that step will be, or what the consequences which it will entail upon posterity. To grant the masses that reform and liberty which they are so impatient to obtain is looked upon by many as entrusting to them a boon which they are ill prepared to receive, and which they could neither appreciate nor enjoy, and which would in the end result in disappointment and sorrow to themselves.

That the present political and religious fabrics are worn threadbare, and no longer serve as a covering to conceal their deformities and nakedness, or to meet their multiplying and increasing wants, few can doubt; and that the world is on the verge of one of the most eventful periods that has ever marked its history, is equally certain. The strifes and fearfully-contending elements which appear in the present political horizon of the United States, casting their long, dark, and ominous shadows on this side of the Atlantic, indicate with unmistakeable certainty that the gathering storm-cloud has only risen in the West that it may burst in the East. The present spirit of the age is obstinately bent upon war. Peace institutions amongst men are upon every hand invaded by the fast-growing martial spirit of the times. Religious influences yield to its sway, and the contagion is developing itself amongst all

classes of tradesmen and mechanics. Even here, in peaceful, Christian England, our streets are crowded with battalions of Volunteers, and the shrill sound of the tocsin of war is reverberating upon the breeze, even upon the Sabbath-day. Within one year, the Volunteer movement has increased from one to one hundred and sixty thousand men, and daily continues to augment its numbers. This warlike spirit has become the engrossing topic of the nations, exhausting their exchequer and overwhelming them in debt. Three-fourths of the entire revenue of modern Europe is expended in paying the interest accruing on debts which have been chiefly contracted by wars belonging to the last generation, and in maintaining upon a war footing their present enormous and overgrown amount of soldiery. Loan after loan has been negociated and expended for the purpose of covering the face of the land with magazine depots, constructing national defences, increasing their navies, and manufacturing firearms and appliances of war for the destruction of their fellow-men. Europe at the present day is one vast military encampment from the shores of the Baltic to the straits of Gibraltar. A fraction less than five millions of men are kept upon a war footing, with the prospect at the opening of spring of having their numbers largely increased. The cohesive elements are fast departing from the ancient houses of royalty; and discontent, jealousy, and revolution are threatening to dissolve the allegiance of many of their subjects. At the present time there is not a power in Europe which is not deliberately speculating upon the chances of either victory or defeat, with a margin so small that a choice between the two is equally uncertain and problematical. In either event, the country will become one vast field of carnage and blood; so much so, that a victory itself would scarcely be better than defeat. The elements of peace have departed from the governments of men. That which has characterized the events of the past will no longer form a basis of calculation for the future. "Since the fathers fell asleep," a change has come over the spirit of our world: wisdom and prudence have been mocked by courts and cabinets, and have taken their departure from them, leaving a spirit of recklessness which is maddening their brain and seeking its gratification in blood. Instead of the revolutionary reforms, made by the discontented masses, satisfying them, they will only loosen the fetters with which they have hitherto been bound, and serve to open wide the door, that revolution may become the order of the day. That which would, if prudently used, be a blessing to them, insuring peace and tranquility to themselves and posterity, will serve in the present crisis to precipitate their downfall and overthrow.

When an enlightened and civilized nation like that of the United States, while in the full enjoyment of all the liberty to do right and deal justly with their fellow-men that could be asked for or claimed by either an individual or a nation, deliberately dissolve those relations which would perpetuate their union, and welcome in their stead strife, contention, and blood, surely they render themselves unworthy the blessings of such a government, and prove themselves incapable of self-government, or of properly appreciating the boon of liberty, or of enjoying the happiness it would insure. After an existence of three-quarters of a century of unparalleled success and prosperity, multiplying their population from five to thirty millions, extending their commerce to every sea, annually producing from the soil that which sustains three times their own population, opening mines that yield marvellous and incredible stores of mineral wealth, and advancing extensively in science and learning,—that nation, after enjoying these blessings for eighty-five years, and in the full tide of successful experiment, and in the full vigour of national strength and prosperity, seek to obliterate and drown the patriotism of their fathers in the blood of their children. We are thus led to the conclusion that the precedents of the past fail in affording us a parallel from which we can obtain a solution to the present critical condition of the age.

Since the days of ancient Babylon, the tide of empire has been setting westward, completing the form of the great image as seen by Nebuchadnezzar, until its feet and toes have finally rested upon the Western hemisphere, developing in its course civilization and arts, until the last finishing touch has consummated the work of ages; and with its completion come decrepitude and decay. The great and

last crowning event which marked the fulfilment of that period was completed in the formation of the Western Republic, embracing within its constitution and laws an equality and a sense of right to an extent never before enjoyed by any nation that has hitherto preceded them, and which were capable of becoming the greatest blessing, had they acknowledged the hand by which they were given. That which is capable of becoming the greatest blessing will, by its perversion, become the greatest evil. Hence, when the government of the United States depart from that sense of justice embraced within their constitution, their downfall will be as rapid as their career has been prosperous and happy. While the republics in the West are tottering and crumbling to decay, the spirit of reform and liberty is spreading throughout Europe, extending to the masses the right of self-government, thereby fostering in their midst those principles which, if they fail to appreciate and value, by acknowledging the hand of God in the enjoyment of them, will finally result in the entire destruction and overthrow of the governments and institutions in their midst.

N. V. J.

THE GOSPEL versus CREEDS.

BY ELDER E. L. SLOAN.

"Come, now, and let us reason together, saith the Lord."—ISAIAH.

The present condition of the religious or Christian world is one fraught with matter for deep consideration to the enquiring mind. Professing to offer mankind a solid foundation on which to base their hopes of an eternal existence, and claiming for its professions the sanction of Divine authority, every human being who believes in a future of misery or happiness has a right to investigate closely and scrutinise carefully the validity of such professions and claims.

God, according to the ideas we have entertained concerning him, is a being not only of justice, but of infinite mercy and loving-kindness,—a being who delights in blessing his wayward, erring, and too often ungrateful children,—a being who clothes the earth in a gorgeous drapery of loveliness and beauty to minister delight to man, and bids the willing soil give forth its abundant productions to minister to his sustenance, his comfort, and his happiness. Such a being we delight to reverence, and we find a source of solid joy and true peace in worshipping him. From those, then, who come claiming to be his servants and authorized agents we have a right to expect a manifestation of some of those saving, happifying, and exalting principles which are the characteristics of that great Being whom they profess to serve and represent.

Again we say the present condition of the Christian world is one fraught with matter for deep consideration. It claims for itself the proud position of worshipping and serving the "Prince of Peace," while the din of war, actual or in prospective, rings from centre to circumference. It plumes itself upon the possession of principles of mercy and love, while strife, animosity, and hatred revel in its borders and fester at its core. It proclaims itself the exponent of great truths, of saving power, and a broad plan of universal redemption, while it fetters the mind, chills the heart, and freezes up the well-springs of life and love granted by the great Creator and Father of all to his children, with its man-begotten creeds and forms.

It may be said that war, strife, hatred, disunion, selfishness, and uncharitableness are not the fruits of Christianity. Granted. They are not the fruits of true Christianity: they never did and never will be found where that Holy Spirit of salvation and love which characterized Christ has free course, is fostered, and dwells. Hence we conclude that that Spirit does not dwell in the religious world, and that its claims and professions are spurious and unwarranted by heavenly sanction. But lest it might be thought that we judge too hastily, we will draw a picture or two in illustration of our

position. Yonder stands a kind old man, bowed down with the weight of years, whose hoary locks are blanched by the suns and showers of fourscore summers and winters. Benevolence is stamped upon his forehead, and the genial glow of a warm sunny heart shines upon his venerable countenance. His life has been devoted to acts of charity and kindness; his soul has been drawn out to comfort the afflicted and pour the balm of consolation in the bruised and suffering heart; his hand has been ever ready to minister to the wants of his suffering and needy fellow-mortals; and his whole course of existence has been a living illustration of the heavenly qualities which link man to that heaven whence he came and whither he desires to return. Yet, because he cannot *believe* in something which his fellow, with no other higher claims to Divine love, teaches, no reverend person will minister at his dying pillow, though the prayers of those he has succoured and aided may mingle with his parting breath; and, by the illiberal and uncharitable creed of a being like himself, he must be thrust down to suffer eternal torments with the liar, the adulterer, and the murderer.

Here stands another man, aged like the former, but his span of life has been one continued scene of profligacy and cruelty. Orphans and widows have cursed his sly, insinuating arts. Hecatombs of victims have been offered at the shrines of his avarice and lust. His bleared and disgusting looks are the indices of corruption, while his very breath stinks with the rottenness within. No tongue that loves truth can speak good of his name, and no eye can look in his with gratitude and thanks. Yet, when his shivering spirit is about to leave the defiled tabernacle it inhabits, and the horrors of an undefined torment flit before his guilty mind, he cries in anguish to that God whose very image he has insulted and trampled on, and offers him the service of his last miserable moments, while a soothing voice will promise eternal peace and happiness to him in sepulchral tones, and assure him of a glorious resurrection in a brighter and better world!

Let it not be thought that these pictures are overdrawn. Their counterparts are to be met with in the walks of life, and form a scathing commentary on the creeds of those systems which claim for their authors a God of justice and a Saviour of mercy and love.

What solid grounds are there on which to rest a trusting hope amid the conflicting views and opinions which distract the mind and stamp as human the multitudinous systems of faith and worship, which the Christian world offers to the human family for their acceptance and requires their adherence to? That mind which can tear from itself the surrounding folds of ignorance and tradition manufactured by the hoary past, and sedulously wrapped around it by its teachers and guardians, will wonderingly look Christendom in the face and ask if a kind and beneficent God, unchangeable in his attributes of justice, mercy, goodness, and truth, will condemn to unspeakable tortures that soul which repudiates systems he will not endorse as truth, and rejects creeds which he will not stamp with the seal of a living testimony. It will ask Christendom why man must be always left in a state of incertitude and doubt concerning that future so pregnant with misery or happiness, and wherefore it is that man, the offspring of God, should not be privileged with the same blessings vouchsafed to his children of former ages, if they will humbly and prayerfully walk in the same paths, honour the same laws, reverence the same statutes, and magnify the same commandments; and why it is that the knowledge promised by the Saviour of mankind over eighteen centuries ago cannot be obtained now, the same as it is admitted it was then; and why a Peter, a James, and a Paul were so privileged above the children of this age as to enjoy the gift of the Holy Ghost and be made partakers of the sweet powers of the world to come, if God is unchangeable and is no respector of persons. And asking these questions, it will not rest satisfied with the contradictory responses given, but will follow out the counsel of James, asking that wisdom of Heaven which it lacketh, and which it vainly sought among the creeds, systems, and professors of the religious world, and will not cease till the portals of the eternal treasure-house of knowledge are opened before it, where it can feast that yearning appetite for heavenly food which possessed it. We do not desire to quarrel with or make war upon the opinions of others, but we do say that the knowledge of God and the gift of eternal lives are in the

power of every generation that will live up to the principles and laws of the everlasting Gospel—a Gospel full of blessings, of mercy and peace, of happiness and eternal joy; and that system which professes to teach this Gospel, and cannot offer a guarantee of its validity in the testimony of the Spirit of God, with all its soul-ennobling, heaven-inspiring, Divine gifts and blessings, is impotent to regenerate mankind, too narrow to meet the wants of man's eternally-increasing capacity, and unworthy of acceptance by any intelligent mind.

There is something nobly grand and comprehensive in the eternal truths of salvation. Too broad, deep, and infinitely unfathomable to be grasped by creeds or bounded by systems of man's fashioning, and evincing the mind of God in its every detail, the Gospel takes man in the low grovelling condition in which it finds him, and elevates him to an heirship in eternity, if he will only study to live its principles and laws. Meting out to every man strict justice, by rewarding him according to his works, it yet manifests a divinity of mercy by ministering to him in his weakness and ignorance, sealing and endorsing all its principles as they are faithfully acted upon by the Spirit of promise, and gathering around his wayward nature those holy bonds of love which bind together the creations of eternity. It is not a gathering of empty forms and unmeaning ceremonies, draped in a gaudy tinselling by zealous devotees; but, in the language of one of old, it is "the power of God unto salvation." It elevates man socially, morally, physically, and mentally; it lifts him above the sordid things of earth; it opens up a future for him, rich with a thousand joys; it points to an eternal existence—to "a city *having foundations*, whose builder and maker is God;" and in the present happiness it affords there is a sweet foretaste of that ever-enduring happiness and joy "which fadeth not away." It is a Gospel worth dying for, if needs be; and it is a Gospel worth living for, living to enjoy, to communicate, and to realize. We have tasted of its sweets; they are pure and permanent: of its joys; they are certain and worth possessing. It soars as far above the creeds and systems of man as the heavens are above the earth; it spreads its wings to the light, and eternity feels its circumscribing power; it visits the prison-house of the bound, and "leadeth captivity captive;" it bringeth joy to those who mourn, comfort to those who are afflicted, liberty to the captive, happiness to all who embrace it, and the light of heaven to those who sit in dark places. It is the Gospel of Jesus Christ.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 24.)

[March, 1844.]

President Hyrum Smith arose and made a few remarks. He compared the lawyers to polliwags, wiglers, and toads. He said they would dry up next fall. 'Those characters, I presume, were made in gizzard-making time, when it was cheaper to get gizzards than souls; for if a soul cost $5, a gizzard would cost nothing: like tree toads, they change colour to suit the object they are upon. They ought to be ferreted out like rats. You could describe them as you would a hedgehog: they are in every hedge, stinking like the skunk.

Charles Foster asked if Joseph meant him. Joseph said, 'I will reply by asking you a question.' Foster: 'That is no way.' Joseph: 'Yes, that is the way the Quakers do. But Jesus said, 'Whose image and superscription is this?' Why did you apply the remarks to yourself? Why did you ask if we meant you?' Foster: 'Then I understand you meant me.' Joseph: 'You said it.' Foster: 'You shall hear from me. Joseph, as Mayor: 'I fine you $10 for that threat, and for disturbing the meeting.'

Doctor Foster spoke in palliation of his brother Charles, and asked Joseph to await, &c. He said, 'He has not threatened you.' Joseph said, 'He has.' Doctor Foster said, 'No one has heard him threaten you,' when hundreds cried, 'I have!' Doctor F. continued to speak, when the Mayor called him to order, or, said he, 'I will fine you.'

William W. Phelps then read General Smith's 'Views of the Powers and Policy of the General Government of the United

States;' after which, it was voted, unanimously, with one exception, to uphold General Smith for the Presidency of the United States.

An article was also read by W. W. Phelps, entitled, 'A Voice of Innocence from Nauvoo,' and all the assembly said 'Amen' twice.

At thirty minutes past twelve, the meeting adjourned till two, p.m.

When the people assembled according to adjournment, choir sang a hymn. Prayer by Elder O. Pratt. Singing.

President Brigham Young addressed the congregation. He said, 'I wish to speak upon the duty of lawyers, as they have been spoken of this morning. They were first among the children of Israel to explain the laws of Moses to the common people.

I class myself as a lawyer in Israel. My business is to make peace among the people; and when any man who calls himself a lawyer takes a course to break peace instead of making it, he is out of the line of his duty. A lawyer's duty is to read the law well himself, then tell the people what it is, and let them act upon it, and keep peace; and let them receive pay like any labouring man.

It is desirable for Justices of the Peace, when men call for writs, to inquire into the merits of the case, and tell the parties how to settle it, and thus put down lawsuits. To cure lawing, let us pay attention to our business.

When we hear a story, never tell it again, and it will be a perfect cure. If your brother mistreats you, let him alone; if your enemy cheats you, let it go: cease to deal with men who abuse you. If all men had taken the straightforward course that some have, we should not have such disorderly men in our midst.

I have no objection to any man coming here, but I will have nothing to do with men who will abuse me at midnight and at noonday. Our difficulties and persecutions have always arisen from men right in our midst.

It is the lust of individuals to rob us of everything, and to take advantage of divisions that may arise among us to build themselves up. I feel that I want every man should stay and lift up holy hands without dubiety, wrath, or doubting.

To the men who own land here I would say, Do not think you can sell your lands here, and then go off and spend it somewhere else in abusing the 'Mormons.' I tell you nay; for know it, ye people, that Israel is here; and they are the head, and not the tail; and the people must learn it. All those who have gone from us have gone from the head to the tail.

The grand object before us is to build the Temple this season.

We have heard the effects of slander, and we want a cure and balm; and I carry one with me all the while, and I want all of you to do the same. I will tell you what it is: it is to mind our own business, and let others alone, and suffer wrong rather than do wrong. If any take your property away, let them alone, and have nothing to do with them.

A spirit has been manifested to divide the Saints. It was manifest in the last election. It was said, if they did not look out, the Saints on the flat would beat the Saints on the hill.

Great God! how such a thing looks, that the Saints should be afraid of beating one another in the election, or being beat! I would ask, Who built up this city? Would steamboats have landed here, if the Saints had not come? Or could you, even the speculators, have sold your lands for anything here, if the Saints had not come? They might have sold for a few bear and wolf skins, but not for money.

If any of you wish to know how to have your bread fall butter-side up, butter it on both sides, and then it will fall butter-side up. Oppose this work, and it will roll over you.

When did this work ever stop since it began? Never. The only thing the Saints now want to know is, What does the Lord want of us, and we are ready to do it.

Well, then, build the Temple of the Lord. Keep the law of God, ye Saints, and the hypocrite and scoundrel will flee out of your midst and tremble, for the fire of God will be too hot for them.

I expect the Saints are so anxious to work, and so ready to do right, that God has whispered to the Prophet, 'Build the Temple, and let the Nauvoo House alone at present.' I would not sue a man, if he owed me five hundred or a thousand dollars, should he come to me and say he would not pay me.

Elder John Taylor remarked that it was said by some discontented persons that the municipal officers of the city were acting in an arbitrary manner, which was false. He then went on to explain the principles of Democracy, until it was announced that it would be desirable to set a contribution on foot immediately to get fuse rope and blasting powder, as a boat was coming down the river, and the messenger was waiting to go down to St. Louis.

Elder Taylor paused awhile for this purpose, and a collection amounting to about sixty dollars was made. He then continued his speech: 'When society was first organized they found themselves without

Legislature, Congress, House of Lords, or anything of the kind, every man was lord over his own house.

Difficulties began to arise, and the people began to contend and combine together in governments. By-and-by, some two or three requested that they might return to their original customs, and the Government said they might. This was the situation of this city in the main, when we asked for a charter.

Of General Joseph Smith some are afraid, and think it doubtful about his election; and, like the ostrich, stick their heads under a bush, and leave their bodies out, so that we can all see them; and after this it will be a by-word—'That man is an ostrich who hides his head in this cause.' He spoke also on going on with the Temple.

President B. Young said—'Those who have not paid their property Tithing we shall call upon, and take dinner; and we had rather he saved that trouble, and have them come up and pay. You will want a blessing in the Temple when it is done.'

President Joseph Smith remarked—'In relation to those who give in property for the Temple: We want them to bring it to the proper source, and to be careful into whose hands it comes, that it may be entered into the Church books, so that those whose names are found in the Church books shall have the first claim to receive their endowments in the Temple. I intend to keep the door at the dedication myself, and not a man shall pass who has not paid his bonus.

As to politics, I care but little about the Presidential chair. I would not give half as much for the office of President of the United States as I would for the one I now hold as Lieutenant-General of the Nauvoo Legion.

We have as good a right to make a political party to gain power to defend ourselves, as for demagogues to make use of our religion to get power to destroy us. In other words, as the world has used the power of Government to oppress and persecute us, it is right for us to use it for the protection of our rights. We will whip the mob by getting up a candidate for President.

When I get hold of the Eastern papers, and see how popular I am, I am afraid myself that I shall be elected; but if I should be, I would not say, '*Your cause is just, but I can do nothing for you.*'

What I have said in my views in relation to the annexation of Texas is with some unpopular: the people are opposed to it. Some of the Anti-Mormons are good fellows. I say it, however, in anticipation that they will repent. They object to Texas on account of slavery. Why, it is the very reason she ought to be received, so that we may watch over them; for, of the two evils, we should reject the greatest.

Governor Houston, of Texas, says—'If you refuse to receive us into the United States, we must go to the British Government for protection.'

This would certainly be bad policy for this nation; the British are now throughout that whole country, trying to bribe all they can; and the first thing they would do, if they got possession, would be to set the negroes and Indians to fight, and they would use us up. British officers are now running all over Texas to establish British influence in that country.

It will be more honourable for us to receive Texas and set the negroes free, and use the negroes and Indians against our foes. Don't let Texas go, lest our mothers and the daughters of the land should laugh us in the teeth; and if these things are not so, God never spoke by any Prophet since the world began.

How much better it is for the nation to bear a little expense than to have the Indians and British upon us and destroy us all. We should grasp all the Territory we can. I know much that I do not tell. I have had bribes offered me, but I have rejected them.

The Government will not receive any advice or counsel from me: they are self-sufficient. But they must go to hell, and work out their own salvation with fear and trembling.

The South holds the balance of power. By annexing Texas, I can do away this evil. As soon as Texas was annexed, I would liberate the slaves in two or three States, indemnifying their owners, and send the negroes to Texas, and from Texas to Mexico, where all colours are alike. And if that was not sufficient, I would call upon Canada, and annex it.

Singing by the choir. Prayer by President B. Young.

The barque *Fanny*, Captain Patterson, arrived at New Orleans with 210 souls, led by Elder William Kay. They express, in a letter to the *Millennial Star*, that no people ever had a more prosperous voyage than the Lord has favoured this company with; and such a captain and crew, for kindness, could scarcely be met with, the captain frequently administering from the cabin stores unto the necessities of all who required it.

Elder John E. Page published an address to the inhabitants of Washington.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 19, 1861.

THE DUTIES STILL BEFORE US.—The inquiry has arisen whether the publication of our request in the closing paragraph of the editorial article in last week's number of the *Star*, entitled "The Duties Now Before Us," was not a restriction upon the Saints in the exercise of their right to donate to whom they please of the Ministry. We are pleased that the inquiry has been made, as we wish, in continuation of the subject of last week, to explain our views on this and kindred points.

It is a fact well known to all those who have had any experience in the ministry, that there is a difference in the success of Elders in obtaining the aid needed to sustain them in their travels and labours. While one is blessed with all that is necessary, and in many instances more than is really necessary, to supply his wants, another is pinched in his circumstances, and not unfrequently destitute of what is needful to make him moderately comfortable. Our experience in this Mission does not warrant us in saying that this has been the case throughout the British Isles: there may have been controlling circumstances which have prevented such a result here. But we know that, were there no regulations, and were everything left to move on naturally, it would be the case here as elsewhere. Two Elders may be in the same Conference, and even in the same Branch, and this difference will be perceptible. Such difference does not depend altogether upon the relative worth of each, for both may be faithful and humble. Indeed, we have known instances of those who had the least claim to the regard of the Saints faring much better than their more modest, but quite as worthy brethren. There are some Elders who are gifted in this respect. Their manners are pleasing, and they have the faculty of getting along smoothly. They never lack anything that the Saints have in their power to bestow. But there are others, as we have said, who in many instances are equally worthy, but not equally fortunate on this point. Now, situated as the Elders here are at present, we see no reason why the one class should go short, and the other, possessing such advantages, use them to their own benefit.

But the Elders thus gifted may inquire, "Shall we not avail ourselves of the kindness and proffered assistance of the Saints? must we reject their aid when the Lord has opened their hearts to extend aid to us? and must they be debarred from the privilege of bestowing their means upon whom they please?" No; such is not the intention. We know that so long as the Saints are animated by the Spirit of the Lord, they will administer of their substance, be it little or much, to the Elders as they may need. But it is desirable that, so far as practicable, there should be an account kept of such donations. We do not wish any to suffer, neither that any should take the advantage of his position or influence. By keeping as strict an account as possible in the Conferences, as we have counselled, these difficulties can be guarded against: an idea can be gained of what each receives.

The feeling has been indulged in, we are aware, that if the Saints, out of love and respect towards the Elders, should feel led to impart freely of their means to assist them, it is their right to receive such—that nobody has the right to restrict the Saints in giving, or the Elders in receiving such gifts. Under the influence of

such a feeling, it would make no difference what the circumstances of the Saints should be; the fact that they were giving voluntarily would be considered a sufficient justification for receiving any and every gift.

There is no longer, however, any justification or excuse for taking a course of this kind. Instead of the Elders accepting gifts or donations because they are the spontaneous offerings of the Saints, and, whether they really need them or not, appropriating them to their own use and benefit, let them counsel the Saints how they can best use their means to deliver themselves from Babylon. The Saints who are now in the Church in these lands, if faithful, will some day or other obtain experience for themselves. When they do, they will be able to look back upon their past lives, see their own inexperience, and weigh the counsels and actions of the Elders with whom they have been brought in contact. How pleasing must the reflection be at that time to remember that when they had but little experience, and scarcely knew what was good for themselves, their brethren who had experience and could see their weakness had not taken advantage of it, but had counselled and cared for them as a father would for his children, not quenching their good desires, nor checking their liberality, but giving them the proper direction. Their love for and confidence in a man who would thus act would increase with every passing year, and they would never think of him without blessing his memory. But if an Elder should pursue the opposite course—if he should accept from the Saints all that they, in their unthinking liberality and exceeding love for him, might be disposed to give, irrespective of his own or their circumstances, or if he should use means to prompt and excite that liberal feeling which exists in the bosom of every true Saint towards the Priesthood for his own personal advantage, then it is more than likely that a day would come when they would be in a position to scrutinize his conduct, analyze his motives, and pronounce judgment in their own minds upon them. Then there would be a feeling brought into existence in that Saint's bosom towards that Elder which would scarcely ever be eradicated. The reflection would be—"When I was inexperienced and knew not what was really for my own good, that man, instead of acting towards me as a good shepherd would to one of his flock, or a kind father to one of his family, took advantage of my ignorance to benefit himself." The more experience the Saint gained, the more apparent the culpability of such conduct would appear, and it would be a most difficult labour to restore the confidence thus injured.

We remember the views of President Young on this principle expressed on one occasion in a conversation: they were so applicable to the Elders, and withal so consistent and truthful, that they made a deep impression upon us. He carried the view beyond this life to eternity, and showed how a Saint who had been thus injured might find fault with the Priesthood. For instance, if an Elder, in carrying out his own purposes, should collect or borrow means of the Saints, and thereby cripple their efforts to gather, and they should die away from the body of the Church without having received their endowments and other ordinances, that man would have a heavy responsibility to bear. When the Saint thus deprived should come up in eternity, and say, "Had you only discharged your duty to me, I should now be in possession of Priesthood and blessings that I am destitute of. You are to blame for this; for, had you acted to me as you should have done, I might have been gathered and been in the enjoyment of that glory and power which was my privilege."

This is a view of the subject that should ever be present with the Elders in all their ministrations. As President Young, on the occasion referred to, expressed himself, the Elders should remember that their office and calling is to save men, and they should so act towards them, in all their dealings, that they may be left without excuse in the day of the Lord Jesus.

EMIGRATION.—It is imperatively necessary that the Presidents of Districts, Conferences, and Branches should attend immediately to the transmitting of names, orders, and deposits of those wishing to emigrate this season. The Saints should understand that this matter cannot be delayed any longer without seriously embarrassing us in our arrangements for their outfit, &c., in the United States.

TOKENS OF DIVINITY IN "MORMONISM."

BY ELDER E. L. T. HARRISON.

(Continued from page 23.)

Again: Modern theologians have preached long and loud that man lost the "moral image" of his Maker at the time of the fall. Suppose we turn, then, to Paul, who lived some thousands of years after man had (as they say) lost the moral image of God. We shall find that Apostle giving a singular reason why a man should always uncover his head when he prays. That reason is because "man *is*" [not *was*] "the image of the glory of God." If man, in Paul's degenerate days, still was in the image of his Maker, we have good reason for believing that it was not a *moral* image. Besides, where is the force of Paul's argument that a man ought not to uncover a certain part of his body, because his *character* on a certain occasion resembled God? There is no point in the reason given till we accept the idea that man, in covering his head, covered something that resembled Deity; and then, as the only thing that man can cover with wearing apparel is his body, a bodily image must be the thing referred to.

We have on this subject, then, this united testimony—God's own description how he made the body of man, the testimony of the Prophets who always saw God in that form, the testimony of Jesus who walked the earth as the "express image of his Father's person," and finally, the testimony of laws founded on the fact of man's bodily resemblance to Deity, to substantiate this connecting link of relationship between us and "our Father who is in heaven."

One truth concerning God established in our minds, we turn to the testimony of the still greater relationship existing between man and God in spiritual qualities. We go direct to his teachings who, on all subjects respecting man and God, was "the way, the truth, and the life." Jesus is admitted by the bulk of professing Christians to have really partaken of the Divine nature, and to have possessed within himself the powers of a God. But did he ever claim in all his teachings any one distinction, so far as the original qualities of his nature were concerned, above any son or daughter of God. He claimed headship—he claimed to have been sanctified and purified expressly for the special work he had to perform; but as to the inborn qualities of his nature for eternal perfection, excepting in points of precedence and leadership, he claimed no more for himself than he claimed for humanity at large; and yet he claimed to be Divine. He said to his disciples, "*My* Father and *your* Father, *my* God and *your* God." "When ye pray, say, Our Father who art in heaven." "Call no man Father upon earth; for one is your Father, even God." That by the term "Father" he did not simply mean Creator, the remarkable nature of the language he used on other occasions will plainly show.

He uses the same language to express the oneness and relationship of man to Deity that he uses to express his own relationship and affinity. Of himself he says, "I am in the Father, and the Father in me." Of his disciples he says, "At that day ye shall know that I am in my Father, *and ye in me*, and I in you." (John xiv. 20.) In other words, "in that day" they would discover, when they came to personally know the Father, that the fulness of his attributes, his power, his grace, and truth dwelt truly reflected in the Son; and they would find these same qualities dwelling so gloriously within their own nature that in that day they would "*know*" that the power and principles of Deity were developed within themselves, and to so great an extent that their own attributes and qualities would be reflected in the bosom of the eternal.

In perfect harmony with these ideas of the Divine origin of man, we find Jesus referring to the words of David—"*I have said ye are gods, and all of you are children of the Most High;*" and using this very language of David's as an argument why he should call himself the Son of God, said he, "If he called them gods unto whom the word of God came, and the scripture cannot be broken, say ye of him whom the Father hath sanctified and sent into the world, Thou blas-

phemest, because I said I am the Son of God?" (John x. 34.)

All of a piece with this principle is that significant prayer he uttered with reference to all that should obey the Gospel—"Neither pray I for these alone, but for them also which shall believe on me through their word." "That they all may be one, as thou, Father art in me, and I in thee, *that they also may be one in us*, that the world may believe that thou hast sent me. *And the glory which thou gavest me I have given them*, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one." (John xvii. 20—22.)

And to crown the whole, we have his grand promise addressed to all the sons of men—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. iii. 21); and this great promise is endorsed by the voice of the Holy Ghost declaring through Paul that we are called to be "partakers of a Divine nature"—"*heirs of God* and joint heirs with Jesus Christ," and partakers "of all the fulness of God."

Where is the distinction here between himself and man?—where the difference between his right to eternal power and that of man's, except that he holds the eternal right of superior authority and control? The love, the qualities of the Father could dwell reflected in them as in himself; the very glory that his Father had given him he had given them; their perfected quality could dwell reflected in his own being as his in theirs; and "as" he had "overcome" and gained a throne, they could do the same. Here is a blending up of nature—here a community of soul, that beings of different natures could not possess in common. And then observe the similarity of the principle upon which, as Jesus viewed it, man was to receive an exaltation to the one upon which he rose himself. Mark his prayer—"I pray that they may be one, EVEN as we are one; and then his promise—They that overcome shall have power over the nations, "EVEN AS I" received of my Father; and they shall sit with me in my throne, "EVEN AS I" also overcame and am set down with my Father in his throne. The words "even as I" show that Jesus saw that man was to gain an exaltation, "even" as he had gained his, and that the character of man's future was to be in majesty and glory "even" as his own. Supposing that the Father had sent a thousand Christs into the world, instead of one, could Jesus have used such language concerning such personages that could more plainly have said they sprang from the same fountain of Divinity, and were consequently open to the same exaltation, than in the language he used concerning man?

Combine these scriptural facts concerning man's outward resemblance to the Deity, his capability for such Divine perfections, and the immense promises of Jehovah with the facts that come under our own observation respecting his soaring intelligence, his wondrous skill, and his insatiable ambition, and judge whether we have not strong evidence to support the great "Mormon" doctrine that God, angels, and men are one species, differing only in their degrees of progress, intelligence, excellence, and glory.

So far, then, we have travelled up the stage of life and progress. We have seen that the natural characteristics of mankind are destined to pass with them into immortality. We find that the supreme God is a being of such a character that an immortal man enwrapped in flesh can be one with, "even as" He and his Son are one. And we ask, If a *man* of flesh and bones can rise, to move in the same circle as Deity, to fill out a divine destiny, what kind of a being can we suppose God to be? Jesus once upon a time called Him "*Man*," saying that he was "the Son of *Man* which is in heaven." If Jesus, who claimed God for his Father, was the Son of a great Eternal "Man" who is in heaven, the mystery of man and God is solved at once. We do not wonder that man is told to call him Father. We do not wonder that he can dwell in man, and man in him, or that if he possesses eternal thrones, dominion, and power, man is offered the same! The curtain of eternity is lifted at once; the Scriptures flash out light at every point: the forming of man in the image of God—the mysterious fact how the Creator himself came to have a "*begotten Son*"—the wondrous powers of man—the teaching of immortality and divinity shared by men and women of flesh—the wonderful eagerness of the ancients for posterity numberless as the stars of heaven—all are explained

if God be the great immortal Man—the Divine Head of our race, and man "his offspring," destined to exist and progress under him eternally on the patriarchal principle.

Looking round also on a universe of tangible worlds stretching out boundlessly in every direction, the immensity of which declares how eternally they have been progressing, and all as far as man can gaze prepared and adapted for abodes of such as ourselves, the whole mighty framework of unutterable grandeur and power rises into meaning, purpose, and eternal utility, in the light of a tangible immortality for such races with such a Head.

Instead of Nature's movements declaring that the universe has and will be eternally filled with material movement, and religion clashingly preaching a futurity where nothing but sheer mind will exist in the light of these truths, Nature's teachings (as seen in the mighty material universe,) and the words of revelation are seen to harmonize.

With reference to God, this, however, (as we have said before,) is but one side of the picture. On this side God stands allied to man, or rather, man is seen as allied to God, having the elements of his nature begotten with his soul. But, on the other side, no language of ours can describe the breadth that lies between man—the infant child of the Eternal enwrapped in ignorance and mortality, and the Eternal Father dwelling in light that no man (as such) can approach unto, surrounded by more worlds than the grains of dust composing a thousand such worlds as this, each rolling in splendour and might around his abode, where, with a vision that penetrates eternal space and surveys all the works of his hands, he, by the power of his Spirit, holds a grasp upon all his creations, and is in all things and through all things; and all things are eternally before him. Such is our Father! But these things "are written" that faith might be inspired within our souls—that we, knowing the greatness of our origin and the breadth of our powers, might gain energy sufficient, like Jesus, to "overcome;" and above all things, that we might learn the power and potency of eternal truth to elevate the character as a source of Divine power.

For the immensity of the progress, then, before our souls, for the simplicity of the plan, and for the elements of eternal riches placed so close around our path and within our daily grasp, let gratitude arise in every heart.

Awake, O children of men, awake, and let ceaseless choruses ascend to the celestial skies for the revelation of the precious gem hid within our bosoms—for the revelation of principles that "bring *life* and *immortality* to light!"

(To be continued.)

UTAH NEWS.

(From the "Deseret News" of November 28, 1860.)

GOOD PROSPECTS FOR FUEL.—The road to the Weber coal mines has been so far completed that the hauling of coal to this city has been commenced, and it was offered for sale in the streets during the past week at $25 per ton. Some of the smiths have supplied themselves with greater or less quantities, which they pronounce excellent, and it certainly has a very fine appearance. The making of the road has been attended with greater expense than was at first anticipated; but the work is now far advanced, and it is expected that it will shortly be completed the entire distance; and, when finished, will open to the citizens of this county, Davis and Weber, an inexhaustible mine of coal, of more real value than the mines of gold and silver in the western part of the Territory, as it will furnish them with any required amount of fuel, without which, in this cold, timberless region, much suffering must inevitably have shortly ensued.

JORDAN BRIDGE.—The work of constructing the bridge across Jordan river, at the foot of North Temple-street, is progressing rapidly. The old bridge is being removed. The new one is nearly

framed; and, as soon as the abutments are completed, will be placed in position, which will be shortly, if the weather continues as favourable as it has been during the last ten days.

ANOTHER BRIDGE IN CONTEMPLATION.—The citizens residing in the south-western part of this city are donating freely for the erection of a bridge across the river at the foot of Eighth South-street, nearly a mile-and-a-half south of the Territorial road, on which the new bridge is being built. The location is said to be favourable, and a good bridge across the river at that point will be very convenient for those dwelling in that part of the city, and will save them much travel in going to and from the West Mountain for wood, and to the range for their cattle, when running at large.

NEW EXPRESS ARRANGEMENT.—We are informed that after the 1st of December the speed of the "pony" will be lessened; and that, during the winter, New York news will be fifteen days in transit to San Francisco.

CORRESPONDENCE.

ENGLAND.—NORWICH DISTRICT.

Norwich, January 7, 1861.

Editor *Millennial Star*.

Dear Sir and Brother,—Considering it my duty to furnish you with a brief report of the Norwich Pastorate for the last half of the year 1860, I now proceed to do so.

The Norwich Pastorate, as I have previously reported, extends, more or less, into eight counties. In it are two Conferences and twenty-nine Branches, the members of which are scattered; therefore their meetings are small, and their opportunities fewer than the Saints in some other places are privileged with. Its local labourers are but few. They, together with all the Saints, are not driven to insanity with this world's god—gold; but, though poor as regards this world's goods, I am happy to say that the majority are the "*Lord's poor*," and therefore *rich* in many things which are worthy of the name of *true* riches.

If you compare our financials with financials previously reported, you will perceive a decrease. Depression of trade, arising from recent bankruptcies and other causes, has been the principal cause of this. I pray the Lord to improve the condition of his humble, faithful children.

The delivery of lectures, as announced by bills, and the preaching of the Gospel out of doors, which were referred to in my last report, were continued as long as wisdom dictated, and some of the good results have already been seen.

The Presiding, Travelling, and Local Priesthood were united with me in those labours; and they have since been one with me in labouring to establish the kingdom and government of God on the earth.

The labours of Elders Blackburn and Bramall, in proportion as they have been appreciated, have been beneficial to us all; for those labours have tended to happify, exalt, and save now and hereafter. May God's power continue and increase upon them!

During the half-year we have baptized about 76, making a total of 136 for the year. Our prospects for more baptisms are quite encouraging. Some of the sheep who have been caught in and held by the fence, and others who have been outside among the wolves, are looking wistfully into the fold, and desiring to be back again enjoying safety and good food; and the kind labours of the good shepherds will bring them back again. Others, who have never been adopted, are favourably inclined; and I pray my heavenly Father to bless the good seed which has been sown and which will be sown hereafter, so that it may live and grow, and produce the desired fruits, and increase the present number of the Pastorate (which is 882,) many hundreds.

I thank my heavenly Father for operating as he has to furnish me with the means to go home to Zion; and I thank him and my brethren for the privilege which they have given me to go in the spring.

I congratulate my brothers and sisters on the appointment of Elder Blackburn as my successor. I know they will hail it with joy, for brother Blackburn has laboured faithfully among them, and they love him as a messenger of salvation. May the blessings and power of God attend his future labours!

It is with peculiar, but good feelings that I leave my brethren and sisters with whom I have become acquainted in this Mission. If I have wronged any of them in any way, I humbly ask their forgiveness, and I tell them all that I have nothing to forgive *them*. I thank them all for their past kindnesses, in whatever way they have been manifested, and pray the Lord to bless them for the same; and, in addition, I will say that, if they continue faithful, they will find their reward embodied in the great rewards which God will eventually bestow upon the faithful.

Praying that God may bless you and yours, and your fellow-toilers in God's cause, and crown with abundant success all your united labours of love for the salvation of our fallen race,

I remain yours in Christ,

WILLIAM JEFFERIES.

SUMMARY OF NEWS AND PASSING EVENTS.

GENERAL.—Letters from Garibaldi afford abundant proof that he is holding himself in readiness for the 1st of March. News from Servia report increasing disquietude in that principality. The military forces of Prussia are so disposed along the Rhine and in Westphalia, that a prompt change of position would suffice to put the whole army in line. The German Federal army is completely equipped, and could present itself to the enemy with little delay. The electoral movements in Naples are favourable to the Government. Some reactionary attempts have been put down by Farini, and their promoters disarmed. The Neapolitan soldiers have received orders to return to their homes. Spalato and sixteen other communes of Dalmatia have protested against any annexation to Croatia, unless supported by instructions given by the Dalmatian people to their representatives. From the Indian news we learn that a disturbance, on account of the income-tax, occurred at Surat, on the 29th November: several persons found closing their shops were arrested and brought to trial. A riotous demonstration against the income-tax also occurred at Bassein, in the Tanna Collectorate, on the 5th December: the leaders have been arrested, and are now on trial.

AMERICAN.—One star has at length fallen from the Federal constellation. The Convention of South Carolina has decided, by the unanimous vote of 169 members, the secession of that State from the Union. The following is a draft of the ordinance:—"An Ordinance to Dissolve the Union between the State of South Carolina and other States United with her under the Compact entitled the Constitution of the United States of America:—We, the people of South Carolina, in Convention assembled, do declare and ordain, and it is hereby declared and ordained, that the ordinance adopted by us in Convention on the 23rd day of May, in the year of our Lord 1788, whereby the Constitution of the United States of America was ratified; and also, all acts and parts of acts of the General Assembly of this State, ratifying anendments of the said Constitution, are hereby repealed, and that the union now subsisting between South Carolina and other States, under the name of the United States of America, is hereby dissolved." On the 21st ult., the S. C. House of Legislature changed the name of the Committee on "Federal" to "*Foreign*" Relations. A committee was also appointed to style the State flag. On the 22nd, the House adopted a resolution instructing the Military Committee to make provision for feeding and transporting troops, and establishing telegraph lines to all exposed points of the State, giving the Governor authority over all lines, in case of war or apprehended invasion. On the 24th, the S. C. Delegation retired in a body from Congress. The depositories or symbols of Federal authority are now bodily in the hands of the Secessionists. Fort Moultrie, Castle Pickney, the Custom-house, the Post-office, and the Arsenal at Charleston have all been seized. President Buchanan has appointed Friday, January 4th, as a day of national humiliation, fasting, and prayer; and in his "Recommendation" he says—"The Union of the States is at the present moment threatened with alarming and immediate danger; panic and distress of a fearful character prevail throughout the land; our labouring population are without employment, and consequently deprived of the means of earning their bread; indeed, hope seems to have

deserted the minds of men; all classes are in a state of confusion and dismay, and the wisest counsels of our best and purest men are wholly disregarded." General Cass has resigned his position in the Cabinet as Secretary of State. Intelligence from Friais Point, Miss., says that the Vigilance Committee have hung three men for inciting the slaves to rebellion. The House of Representatives of the Territory of Nebraska, on the 10th ult., passed the bill prohibiting slavery in the Territory, by a vote of 35 ayes to 2 nays. The *New York Tribune* says of the famine in Kansas—"Thousands of the inhabitants of Kansas are in a starving condition, and must perish for want of food and clothing before next March, unless they obtain aid from the contributions of those more fortunate than themselves. We have testimony which is not to be questioned, that, in consequence of the continued dronth, the crops have been almost a total failure. Over 120 townships are in a state of the most fearful suffering, many of the families having no food, no clothing, no money." W. H. Russell, a contractor to carry supplies to the army in Utah, has been arrested by U. S. Marshal Rynders, and despatched to Washington, on a charge of being concerned in the late great defalcation in the Indian Trust Fund bonds.

THINGS WORTH REMEMBERING.

HIGHEST CHURCH SPIRE IN ENGLAND.—The highest spire in England is that of Salisbury Cathedral.

SCYLLA AND CHARYBDIS.—*Scylla* takes its name from the Greek word *skullo*, signifying to irritate, in allusion to the boiling of the sea around it. *Charybdis* comes from two Hebrew words, signifying the gate of hell.

OYSTER SEASON.—Oysters are in season in those months of the year which contain the letter r in their names; namely, the first four and the last four months—January, February, March, April, September, October, November, December.

NOTED WHISPERING-PLACES.—The Whispering-Gallery of St. Paul's conveys a whisper 25 feet; but there is a whispering-place at Girgenti, in Sicily, where the slightest whisper is distinctly audible through a distance of 250 feet, from the great western door to a cornice behind the altar.

MONEY BROOK.—Nants-yr-Arian, or money-brook, is so named from a tradition that when the plague raged in Builth, the country people who supplied the place with provisions put them down here, and were paid for them by money dropped into the water, to prevent the spread of infection.

ROUNDHEADS.—The friends of the Parliament in Charles the First's time were called "Roundheads" because they distinguished themselves from the Cavaliers (who wore long hair,) by having a round bowl or wooden dish put upon their heads, and their hair cut close to the edges of the bowl.

HERALD'S COLLEGE.—The officers of the Herald's College are three kings-at-arms, styled Garter, Clarencieux, and Norroy; six heralds, styled Windsor, Chester, Lancaster, Somerset, York, and Richmond; and four pursuivants, styled Portcullis, Rouge Dragon, Blue Mantle, and Porte Croix.

BREAKING THE STAFF.—The breaking of a staff was originally the last formality of a trial, and intimated that the sentence was irrevocably spoken. The form is still preserved in our State trials; the breaking of a staff being the last ceremony performed by Lord Denman, as High Steward, in the affair of Lord Cardigan.

THE MICROSCOPIC WORLD.—Linnæus states that the aphide, the small green insect found on the leaves and stems of plants, propagates so rapidly, that in the course of a few months, if all interference were excluded, no fewer than 1,000,000,000,000,000,000 would be evolved from a single individual. This mass of life would weigh somewhere about as much as five hundred millions of stout men.

ATLANTIC TIDE-WAVE.—The tide-wave in the Atlantic is *a movement in mass of the whole body of the water*, which advances from the south towards the north during a period of six hours, producing a total average rise of a very few feet, and then retires southwards again at the same rate and to the same amount. All the water of this vast trough, 7,000 miles long, and averaging 2,000 miles wide, being at one moment still, at the next starts majestically into motion, and, as if endowed with life, presses onward, and by slow degrees lifts up its whole mass, till after an hour it is some four or five inches above its original level.